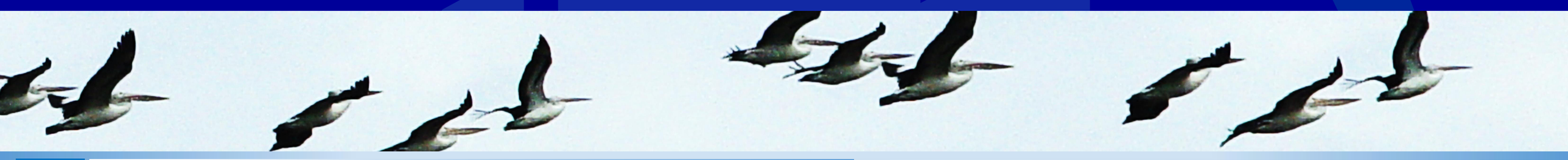
Researching the knowledge journey practices of Indige Elders relevant to the younger generation: A community-based participatory study

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BACKGROUND

Knowledge journey in context

Indigenous people have a unique knowledge system safeguarded by chosen Elders' who are given the duty to pass on this knowledge to the next generation. Understanding of Indigenous Elder's expertise and practical knowledge concerning the land and the community are an important aspect of the preservation of indigenous knowledge. Even with increased awareness of indigenous knowledge distinctiveness in both theory and practice, our understanding of how to protect this millennia-old knowledge, both tacit and explicit is still insufficient. Today concerns are focused on the untimely passing of Elders' where knowledge and wisdom, both practical and historical stories go with them. Indigenous knowledge preservation is of global concern. Capturing Indigenous people's resilience and practices holistically are important. The inadequacy of information relating to the new phenomena of 'Knowledge Journey' is cautiously examined as it interlaced through the cyclical process from the foundation of its knowledge through the dissemination of their stories and experiences (Figure 1).

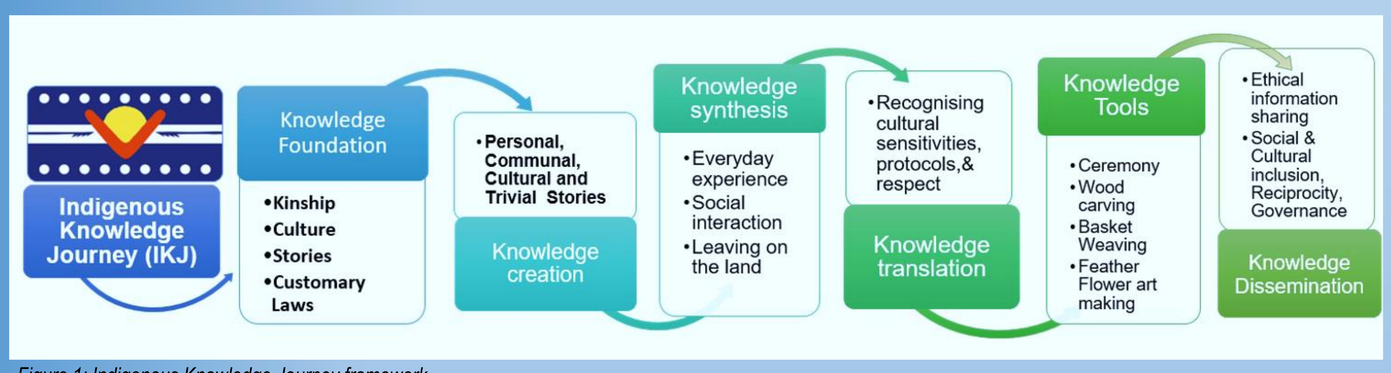


Figure 1: Indigenous Knowledge Journey framework

This new understanding is mutually explored in detail within the Ngarrindjeri community in South Australia. This study is exploratory and uses the principles of community-based participatory research (CBPR) grounded by the visual ethnography procedures (Pink, 2013). The aim is to understand Indigenous Elder's knowledge journey practices and verbal interplay of knowledge sharing during dialogue interviews. In this process, facial expressions, language intonations, body language and feelings are captured using video diary. This research will underpin appropriate research methodology, framework and models that are culturally affirming in researching Indigenous people in Australia.

OVERARCHING RESEARCH QUESTION

How is a system of knowledge and experiences shared in practice in traditional society in an Australian context?

METHODOLOGY

Research design iterative framework

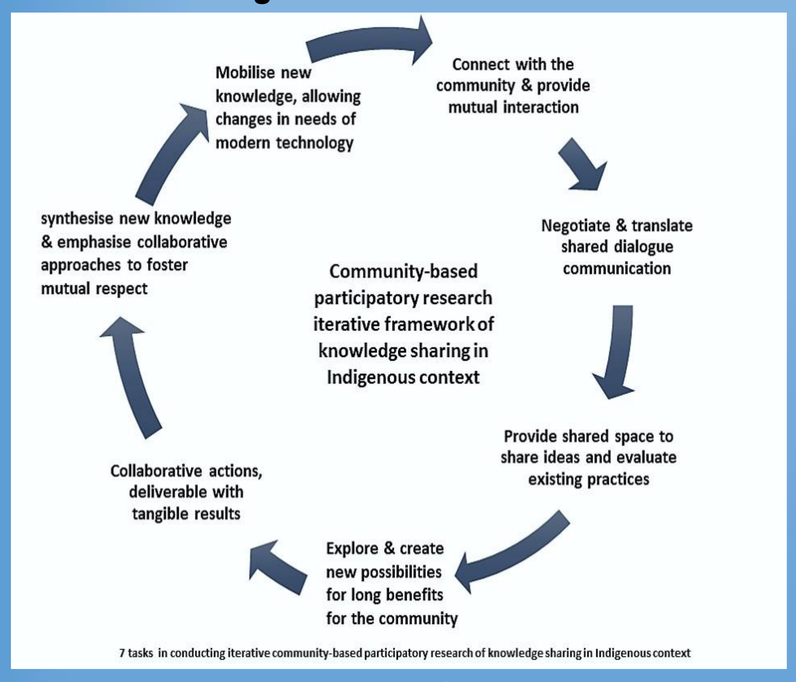


Figure 2: - Community-based participatory research (CBPR) iterative framework. An incremental process of receiving knowledge from the Elders'.

Data Gathering Methods



Figure 3: image credit - https://www.hawaiicamera.com/rent/single-camera-live-projection-package

Video Diary and Dialogue Interview

- Series of video dialogue recordings of interviews of participant's stories & experiences
- Encourages sharing of ideas
- Establishes trust and respect with research participants paralleled to their cultural tradition, laws and beliefs.

RESULTS

Conducting research with Indigenous People

1. Establish Indigenous ways of knowing
2. Acknowledge cultural protocols and traditional laws
3. Respect and recognise key knowledge keepers
4. Trust, Respect and binding agreement access to research outcomes
5. Understand diversity of knowledge and integrates knowledge and action for mutual benefit of all partners
6. Interpret data within the cultural context
7. Reciprocity by establishing educational mentoring programs
8. Plan for extended research timelines for long-term research partnership

Table 1: Key principles of conducting research with Indigenous (LaVeaux & Christopher, 2009).

Knowledge sharing stories from knowledge holders



Figure 4: Uncle Major (Moogy) Sumner

"For me, strong knowledge foundation and structure is understanding your kinship, who you are and where you belong. It is part of your identity, your culture and tradition, learn to respect yourself too"… Ngarrindjeri protocols… you want things to work, you cannot have one here, one there and one over there…it needs to be the same, working alongside… As a Ngarrindjeri Elder, I invite you to sit with me, to learn our culture, our tradition, our stories …the learning tools we use to pass our knowledge to the next generation. *(personal communication, 24 October 2016)*

"Ngarrindjeri culture evolve around weaving. It is always part of our every day life and storytelling…keeping our culture alive. Our weaving stories brings people together give us something to work and each stitch connects us to our Miwi. Our weaving creation is like our children, each stitch carries our stories pass on by generations of Elders. I believed our weaving object we create is like our children, they don't belong to us. We just a vessel to channel our stories through weaving and letting them go to share their own stories to the rest of the world"… *(personal communication, 07 July 2016)*



Figure 5: Aunty Ellen Trevorrow

Transmitting and disseminating cultural and communal stories

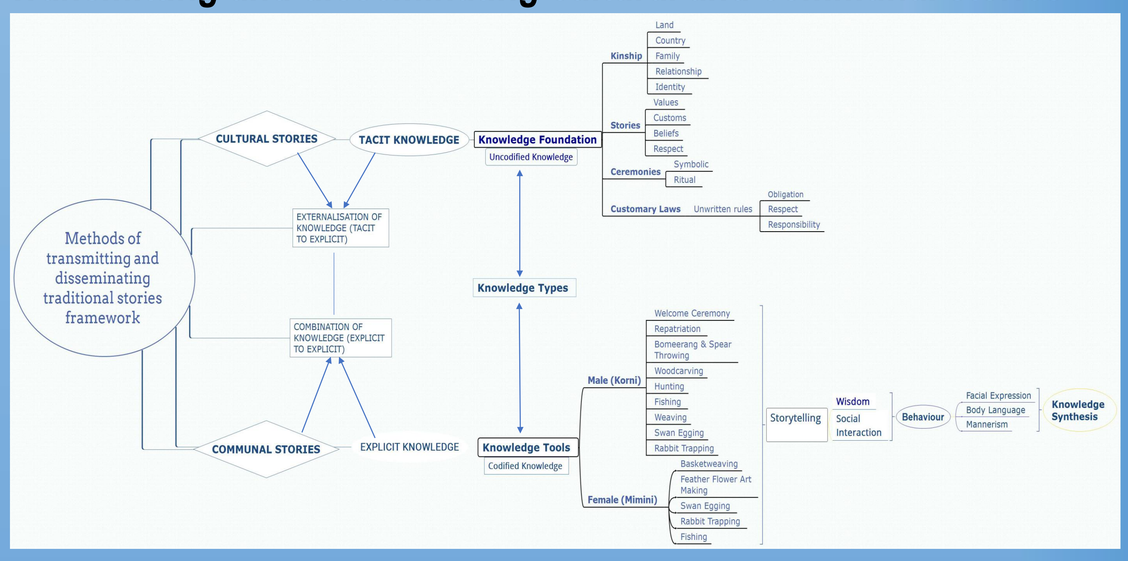


Figure 6: Methods of transmitting and disseminating traditional stories framework

CONCLUSION & NEXT STEP

(1) Develop the operational research methodology that is culturally and ethically affirming in researching Indigenous people in Australia.

(2) Develop the framework/model for Indigenous knowledge journey (IKJ) based from the foundation of its knowledge through the dissemination of Elder's stories and experiences.

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Jelina Haines is a Filipino born – Australian, migrated to Australia in 1997. She is of Spanish and Malay ancestry. Her research interest lays in the archival and preservation of traditional indigenous knowledge by ethically records their stories, everyday life experiences for the future generation to inherit. Second is in the association between creative environmental art, wearable art and surface designing, both are experimental exploration of using recyclable materials that are sustainable. Third is in the connection between her love of cooking, social sensory of interaction, cultural values and traditions associated with food.

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